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“SCHLEPPING THE LIGHT”

A TALK GIVEN AT INTERMOUNTAIN YEARLY MEETING'S ANNUAL SESSION
BY JOHN CALVI, QUAKER HEALER



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(Opinions expressed are those of the authors, not necessarily of the Yearly Meetings.)

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EDITORIAL

HEALING, HUMOR, AND THE TRUTH THAT SETS US FREE

Attending the annual session of Intermountain Yearly Meeting was a delightfully healing experience. John Calvi's talk on "Schlepping the Light" set the tone. As a Quaker healer and message therapist, John deals with physical and psychological suffering on a regular basis. He works with people who have experienced traumas that are almost unimaginably painful, including rape and torture. Yet John has a wonderful sense of humor. He described himself as a "gay Italian Quaker healer who loves to yodel." In response to popular demand, he took a group of us with him to Box Canyon to learn the art of yodeling.*

In spite of the darkness in today's world (which many Quaker are surprisingly willing to face), our gathering at Ghost Ranch in New Mexico was full of lightheartedness. I especially cherish a joke told by a young Friend:

When a rabbi, priest and Quaker were stuck on a desert island, the Lord sent an angel to each of them to grant one wish. The priest wished to see St. Peter's Cathedral, and was immediately whisked off to Rome. The rabbi wished to see Jerusalem, and the angel flew him to Israel. When the Quaker was asked what he wished for, he thought about it a long, long time. Finally, he said, "What I wish for is a clearness committee, and I'd like the rabbi and priest to be on it." **

If I were stuck on a desert island and had one wish, I'd probably wish to go to Ghost Ranch, especially in the spring, when desert flowers and cacti are in bloom. At Ghost Ranch you feel surrounded by the wonder and beauty of Creation: red-rock canyons, mesas, monumental rock formations, and the huge canopy of sky intensely blue by day and sparkling with a billion stars at night. It's truly heavenly.

I'd also wish to be among Friends. This was my eighth annual session of IMYM and I've come to feel like "part of the family." I know, and love, the eccentricities and foibles of my fellow Quakers almost as much as I love my own.

Our country is definitely in need of healing as well as lightheartedness. Since the attacks of September 11th, our leaders have resorted to militarism, secrecy, torture and misinformation to deal with real and imagined threats to our security.

But real healing has not yet taken place, and most Americans still harbor dangerous illusions about how terrorism can be alleviated. Instead of making the world safer, current US policies have made the world more insecure and violent. According to the latest government reports, terrorism and violence have risen dramatically. Most of the world sees us not as a force for peace, but as an empire bent on war.

How do we Americans become a force for healing and reconciliation? It's been said that knowing the truth makes us free. Knowing the truth can also help us to find appropriate cures for what ails us. One of the questions that we must confront is: what really happened on September 11th? To address this question, we have published a series of responses to a book called *The New Pearl Harbor* by David Ray Griffin, a philosophy professor at Claremont (CA) School of Religion.

Knowing the truth is not always enough, however. We must also learn how to cure our paranoia. The most recent Harry Potter movie, *The Prisoner of Azkaban*, contains fascinating insights about the nature of fear. At one point, the students at Hogwart's School of Wizardry must confront a spirit that assumes the shape of whatever one fears most. In order to defeat this spirit, students must learn how to laugh at it. This isn't easy. To laugh at our fears, we must draw upon the positive energy that is deep within us.

That's what our Quaker gatherings can help us to do: to connect with the positive energy within ourselves and our Friends, to overcome our fears, and to live in that power that takes away the occasion of war and terrorism.

Anthony Manousos

*For free online course on "yodelology," see www.yodelcourse.com

**For more Quaker humor, see: westernquaker.net/quaker_humor.htm

“SCHLEPPING THE LIGHT”

A TALK BY JOHN CALVI
AT INTERMOUNTAIN YEARLY MEETING, JUNE 2004

[John Calvi, a Friend from Putney, Vermont, has been working with people surviving traumatic experience since 1982. A certified massage therapist, John began this work with women survivors of sexual abuse and AIDS victims. Later, he worked with inmates, tortured refugees, ritual abuse survivors, addicts, and hospice. John's spiritual gift as a Quaker healer is the release of physical and emotional pain following trauma. The following article is a transcription of a talk that John gave at Intermountain Yearly Meeting in June 2004. For more about John and his ministry as a Quaker healer, see www.johncalvi.com.]



Dennis Barrett, John Calvi, Rebecca Henderson and Pelican Lee

Dear Great and Holy Spirit,

Be with me now as I do this work. Help me to be a vessel of your love that we all may receive comfort, healing, and protection.

Friends, I am honored to be with you this week. It is a blessing for me to be back at Ghost Ranch, back here with even more Quakers than I was with last time. I am also very grateful to the elders who are sitting and holding me in the Light as I speak with you today. Dennis Barrett, Bev McCauley, Pelican Lee, and Rebecca Henderson have been holding me in the Light and keeping me in prayer. And I feel very ready to speak with you.

I am not a scholar. I am not a learned, weighty Friend. I am, in short, nothing fancy. But I do lots of travel among

Friends and I began to notice in my travels that there are Friends that you can sit next to in Meeting for Worship and feel them go into prayer. You can *feel* their centering. You can feel their deep faith and their capacity to generate light begin to change themselves, the people around them, and the room that they're in.

A couple of years ago I began to talk with old Friends—of course, old is a dangerous word, isn't it? [*laughter*]—"old" seems to be about fifteen years older than yourself, at least. After talking with several Friends older than me, I began to pose the question: how do Friends bring their spiritual life deeper in so it isn't just skin level, it's not just intellectual? How

does it come to be that someone reflects their connection with the Divine in Meeting for Worship, their communication with the Divine, in an ongoing way, with their breath, with their walk, and with the way that they respond in everyday living situations.

I am not talking about weighty Friends, the kind that you hope might accept the job of clerk of your Meeting. I am talking about people who are power generators of the Light. I am talking about people whose spiritual life is so deep that you can feel it when they say, "Good morning." I am not talking about heroes or saints, but very plain people. It might be that their house is a mess. It might be

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that when you think of them you think, “Remember the apple tart that she made? My God, it was dog’s lunch, wasn’t it?” [*Laughter.*] I am talking about those Friends who carry and work with and live in the Light most of the time.

Now “schlepping” is a wonderful old word, which means “to drag.” It means unceremonious. It means no drama, no romance; it means everyday and common. So, I’m looking to understand the Friends who have the most grace with the least effort and the least fanfare.

I once saw this very clearly. I was in a room where a young man began to weep and an old Quaker woman just scooped him up and held him and rocked him until he was done weeping. She then went back to prayer. It was a simple, beautiful act. It was especially beautiful because this happened in prison. I was teaching energy work and as I was working on this young man, he suddenly became aware of what had happened in his life and what the consequences were. He had murdered someone to impress his girlfriend. He was 20 years old and had been convicted to 25 years in prison. And as soon as he got to prison he got a letter from this girlfriend that said, “Oh, never mind.” It took him a while to really understand all the implications. He was embarrassed to be weeping in front of all the other prisoners. So what he needed was a hug and a kiss and then some detachment. It took a great deal of Light to let him go after he was done weeping.

I spoke mostly to Friends who were in their eighties. One of them was a young 55. Two of them were in their 90s. One of them was 96 and talked about taking a horse and buggy to a wedding at someone’s house in Iowa where the Quaker ladies all wore hats and the men were in dark clothes. It gave me a much longer sense of perspective.

I am really talking about a rare condition. I am not talking about something each of us should be aspiring to. We all have many different gifts. But it is important to be watchful of those people who can sink down deeply into the Spirit in a way that other people can feel. It is important to be mindful of this because these people are generators of

Light. Without talking about it and without noticing it, they are important to every spiritual community.

The first thing that I heard from these Friends, is that it takes a really long time to grow up. There is an idea that you become an adult in your 20s. You go out in the world, make some decisions, and make your own way. You remember the story about the young man who thought that his parents were so dumb? He left the farm and went into the city to make his own way, and he had a hard time doing it. He came home a year later and he was shocked to find out how smart his parents had become. [*Laughter.*]

Friends told me that if you were lucky and did your homework, you would be awake in your 60s—if you worked really hard, maybe in your late 50s. But if you were really going to be awake, if you were going to live in the Spirit, you had to wait until later because it took a long time. It took a long time to get a broader view, to get more discernment. It took a long time to get out of your own way.

One lovely Quaker woman told me about the idea of being able to flip perspective within your mind. If you had a strong feeling about something, maybe about a group of people or a situation, would you then have the flexibility to think about the people on the other side of the line or the other end of the equation and understand and have mercy and compassion for their understanding of the circumstance? To do this in a regular way took a long time.

Also the idea that you could grow past that ongoing question of “why me?” If you stick around long enough and surrender to the Light, apparently the answer to that question becomes: “Why not you? You were standing here like everyone else. It’s your turn.”

What a lovely simplicity!

Friends also told me that they came to a lovely place of being “tired of righteousness.” I’m speaking of the righteousness of the loud, passionate thumping of the chest, which is full of ego, and has very little mercy and compassion.

Friends told me that this came largely through the luxury of time. When

we are young, working jobs, taking care of children, and tearing around the world doing things, there really isn’t very much time. There isn’t time to wonder.

Other Friends said that there is a lovely place of being the patient observer—to sit back rather than do, to get the overview, to watch, to do maybe a few small important things behind the scenes. To become very important glue in ways that people generally didn’t notice.

Most of the Friends I spoke with expressed no fear of dying. Two of them said directly, “Oh, there’s lots worse things than dying.” [*Laughter.*] I remember a lovely old Quaker lady in my Meeting in Putney, Vermont, and she had a very late birthday. I asked, “Alice, do you want to live to be a hundred?” and she replied, “I just want to stick around as long as it’s fun.” [*Laughter*]

In helping hundreds of people who were dying in the AIDS epidemic, I found that to be the most perfect criteria in the world—just stick around while it’s fun.

Friends also expressed to me how their concepts of God would change over time. As their spiritual life deepened, they found that there was almost no presentation or representation that was human-made that fit their understanding of God. One woman said to me, “Now that I have time, I have done a lot of reading and I have read mostly spiritual books. I’ve been reading about other religions. I find that I have a greater idea and fewer words as to what God is. And if I told the other people in this retirement home what I was thinking, they would run away screaming. It’s just gotten looser and more wild and has less and less to do with words.”

When my grandmother was a little girl in Italy, she confessed to a priest that she had considered calling her mother a bad name when she was angry one day. The penance that the priest gave her was to drag her tongue along the floor from one end of the church to the other. This was when she began to understand organized religion. [*Laughter*] Her ideas of God became much clearer and of who was actually and should be in charge.

Another large topic that came up was humility. It seems if you stick around long enough, you get to think about your place on the landscape and other people's place on the landscape. Many Friends said that one of the markers for them about having their spiritual life grow deeper was they had less judgment of other people, less judgment of themselves, and more mercy. There was also a better capacity to set aside those parts that did not honor their best, to rearrange themselves for groups, so they could fit the place that was needed. They became more aware of the quality of surrender. Not the idea of giving up, but the idea of finding a flow, finding a divine tide and surrendering to that.

There is also the idea of being more comfortable with oneself as a fool. Maybe not intending to be a fool, but certainly we have lots of examples to work with.

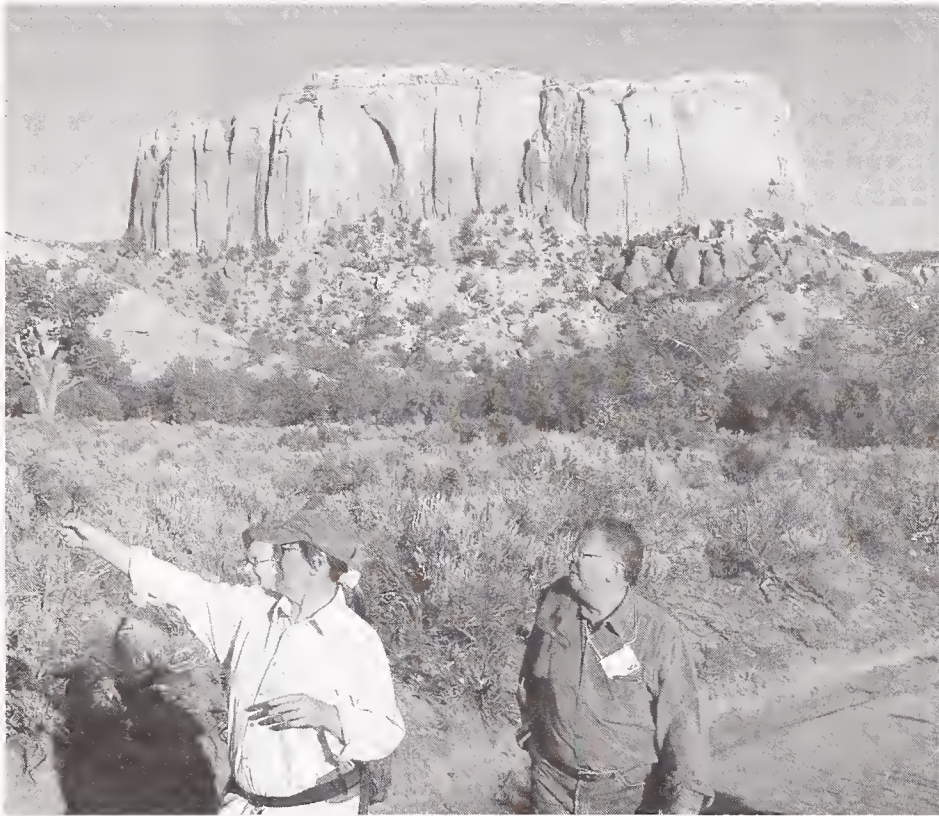
In preparing to speak to you today, I thought of all the foolish things that I have done as clear and concrete examples. I ran out of paper on the third day. [Laughter.] So let me tell you about a time when I was just so foolish that it's hard to look back at it.

I was on a kayak trip going down a river. Nighttime came and a rainstorm, so I pulled my kayak onto a little island. This is when there became a large hole in one end of the kayak, which was accomplished by my stepping into a gopher hole and a large stick going through one end of the kayak.

So I set up my tent. It was much too wet to start a fire. As I lay in my wet sleeping bag in my wet clothes, I felt all of the ticks crawl up the sleeping bag and into my beard. They were giving thanks [laughter], they were so grateful that breakfast had arrived!

Eventually I said, "I think I have to leave." So I put everything back into one end of the kayak so the other end with

the hole would be above the water line. I paddled out into the night and could see nothing. I couldn't see the island, I couldn't see the water I was paddling in, and I thought to myself, "I can't see the edges of the river, I can't see schmutz. I'm just going to go out and the first light I see will be someone's porch and I'll paddle towards that." So I'm paddling and I'm paddling and by and by, thank God, there was a light. It was way far



John Calvi with Eleanor Dart (pointing) and unidentified Friend on their way to Box Canyon for yodeling practice

away. So I started paddling towards the light thinking, I'm saved! I'm paddling and paddling and after a while, I heard a *chug-a-chug-a-chug-a*, and I couldn't figure out what that sound was. How strange, and the light's getting a little higher. I'm paddling, and I hear the sound again.

I was about 20 feet from the oil tanker when I thought, "Oh my God, there's going to be a captain about a hundred feet above me looking down, and saying: "Look at that, we hit a box of Kleenex!" [Laughter.]

One of things that Friends talked about with regards to humility was how much we don't know. Becoming comfortable with the idea that what we don't know is much larger than what we do know. When we are pushing, when

we are insisting, it might be a good idea to keep in mind all that we don't know, which remains fairly large.

They especially mentioned that in their prayers, the deeper their spiritual life became, the longer they were here, the less specific their prayers became.

There was also a very strong and clear effort to try and balance their understanding of competency with their humility. The idea that we want to own what it is that we are good at, at the same time that we are keeping track of those things we don't know well—we keep both of these in mind as we go along.

Another strong idea is what I have to call God time. There is a rhythm and a pattern to life, a movement and a flow, which we rarely see and understand from our own egos. There is a synchronicity of events unfolding, and it takes quiet observing to see where you fit into this plan. There is divine intention. If you make your spiritual life deeper, your capacity to listen to the timing of the Divine, to listen more deeply, will grow. Our capacity to trust how things are unfolding and how it is we should be involved in that

flow—these will also become larger. Noticing when way opens and when way closes. This is very often a nonverbal sense. It takes a fair amount of stillness and a fair amount of quiet, and again that luxury of time, for wonder, for noticing, for being close, for feeling how something is changing, maybe within us and maybe around us.

One of the ways that this sense grows is that we are noticing what has happened in the recent past. What have the patterns been? What has changed that we can then look back in retrospect? Retrospect is a very important part of the study. What have we already seen that has taken place which will inform us about the next part of the pattern?

(End of Part I. Next month: Finding our gift and growing in the Light.)

“HEALING PRAYER”

BY CLAIRE GORFINKEL

ORANGE GROVE MEETING (PASADENA, CA)

Towards the end of 2003, Orange Grove Monthly Meeting adopted a practice of using the period immediately following Meeting for Worship to invite those in attendance to share “a concern, a joy, a sorrow, or a message that didn’t fully rise to the point of ministry during worship.” In February 2004, Amy Howell used that period to share a story that I found so moving I asked her permission to write about it.

Near Fatal Accident

First, some background: in February 2002, Amy, a 72-year-old semiretired psychologist, was driving on the 210 freeway when the driver of a motor home made an illegal lane change. Her motor home hit Amy’s car and sent it bouncing off the median four lanes over, where it was hit twice by a jeep.

Amy wound up in critical care with at least sixteen broken bones including her cheekbone, her left ankle, and her collarbone. All her ribs were cracked or broken, and her left arm was “like beads strung on a wire.” Amy spent a month on a respirator and in an induced coma designed to reduce both her awareness of pain and her anxiety, while allowing her body to begin healing. She spent nearly three months in the hospital relearning the skills of normal living. After additional surgeries and more than two years of physical therapy, Amy is still working to regain normal range of motion in her arm. Her lung capacity is still about 50% of normal. She still hasn’t resumed driving.

Seeking Adventure and Finding Love...

A few years previously, in the winter of 1998, seeking adventure and new



72-YEAR-OLD WOMAN SURVIVES NEAR FATAL CAR ACCIDENT, GETS MARRIED, AND PRAYS FOR THE HIT AND RUN DRIVER WHO NEARLY KILLED HER... MIRACLES OF HEALING DO HAPPEN!

companionship, Amy had placed a personal ad and heard back from Robert, an Englishman, who described his hobby as “the Old West.” Amy and her friend Dennis (twenty years younger than she) were planning a trip to England, so she wrote back to Robert who mentioned that his best friend was a woman twenty years older than he. Robert is in his 40s.

In June 1999 they met in England, and Robert took Amy to see gardens and Ann Boleyn’s house. Following that trip, they corresponded and continued visiting each other in their respective countries. When Robert came to California at Christmas of 2001 he began talking of marriage, but Amy said they would need to live together for six months before she could decide about getting married. They were planning for her to go to England for the summer of 2002 and then Robert

would come to California for three months, when the accident occurred.

When Robert learned about Amy’s accident, he flew to California the next day to be with her. Amy’s family also rallied around. Those of us who visited Amy in the hospital thought she was completely unaware of our presence, but Amy is certain that our visits, our prayers, and the outpouring of loving support were instrumental in her astonishing recovery. Her orthopedist says, “If everybody had the kind of support you had, they’d all get better.”

Amy and Robert were married under the care of Orange Grove Meeting in January 2003, and Amy asserts that she is “so much happier now” than she was before the accident because she feels so loved: by Robert, by Meeting, by her children, by the universe and “I don’t use the word easily but, yes, by God.”

Holding the Hit and Run Driver in the Light

But the issue Amy brought to Orange Grove Meeting in February of this year concerned the driver of the vehicle that hit her. The driver drove away from the scene of the crime with only minor damage to her rear view mirror. A man, whom Amy calls a “hero witness,” saw the accident and followed the driver off the freeway to a stop sign where he yelled, “I think you’ve hurt someone. Go back!” He wrote down the identification number on the motor home. The highway patrol would never have located her if this man hadn’t been a Good Samaritan.

While Amy was still recuperating in the hospital, a legal process got underway. The driver that hit Amy’s car was charged with felony hit and run. In November 2003, Amy asked Meeting to hold her in the Light “because although my life has been disrupted, her life has been disrupted as well.” But it took until January 2004 for the trial process to begin, and this

was what brought Amy to her feet following our Meeting for Worship. Here's a paraphrase of what she said:

"I have a joy I want to share," she began. "You all know about my accident almost two years ago. Finally, the woman who caused the accident was due to go to trial, and I got a call from the Assistant District Attorney in charge of the case. She told me that if the woman was tried by a judge she would probably get sentenced to a year in jail, and if she had a jury trial, she would likely get three

years in prison. And the Assistant DA wanted to know my feelings about that. I said I didn't believe in jailing people; I never did think prison did anybody any good, and I thought she should get the lightest possible sentence. So my joy is to tell you that on January 28th —after two years of maintaining her innocence —the woman pled guilty and was sentenced to 120 days of community service and a \$1,000 fine. Furthermore, if she completes the community service her charge will be reduced to a

misdemeanor. And I'm very happy; I feel like it was an answered prayer."

Amy's intent was only to thank the Meeting for holding the woman in the Light, but I think that if the rest of us could learn to pray with such generosity, the world would be a far better place. □

Claire Gorfinkel is an attender at Orange Grove Meeting and the author of a new book about extraordinary Quaker service amid war and famine called: Constructive Spirit; Quakers in Revolutionary Russia.

"WHEN SPIRITS COME CALLING..." EVIDENCE OF LIFE AFTER DEATH

BY SYLVIA HART WRIGHT
EUGENE (OR) MEETING

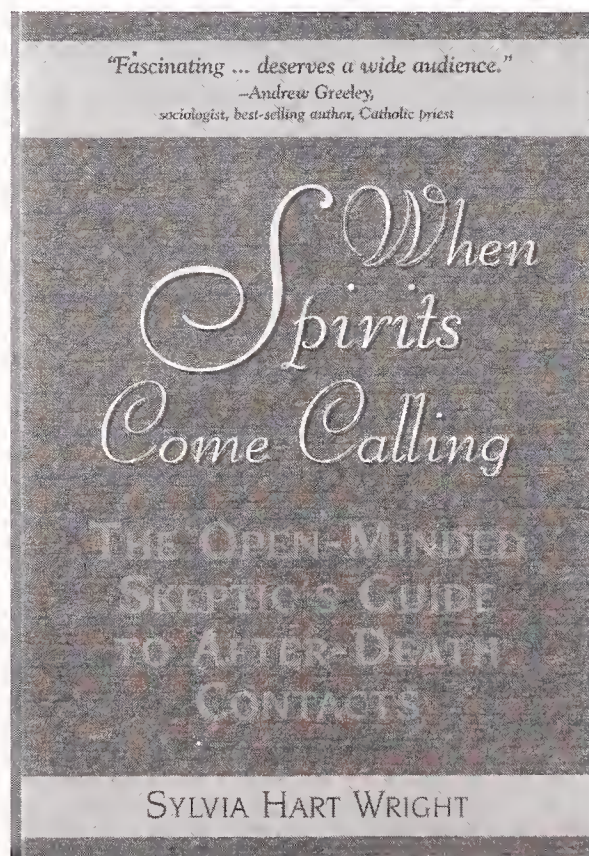
As Friends, we are confident that when we sit in Meeting, we may receive messages from the Great Spirit. We never know exactly when they may come but when they do, we welcome them. We sense the difference between them and the ruminations of our own minds. This is a tenet of our faith.

Personal experience and years of research have led me to believe that at times communications may come to us also from a different, nonmaterial source. Not exactly from the divine but, perhaps through divine grace, from the spirits of loved ones who have passed on. However farfetched this may sound, data collected by scholars around the world strongly suggests that this is true.

According to surveys, 25-40% of Americans believe that on one or more occasions they have sensed actual contact with the dead.

Among widows and widowers, positive responses run higher still. In one poll of over a thousand Americans done at the University of Chicago, 64% of widows reported contact with the dead "at least once or twice."

A 1993 Swedish study of 14 widowers and 36 widows found that one month after bereavement, 89% of the



women and 57% of the men reported some kind of after-death communication (ADC)—this even though ADCs "are hardly recognized in Sweden. They are spoken about neither publicly nor among close friends." First these widows and widowers had to be assured that such sensations were common. Then they dared to speak freely, expressing relief that people wouldn't think they were losing their minds. A study done a couple of years later in Norway yielded similar results. Soon after bereavement, almost three-quarters of women who had lost

their husbands or live-in partners sometimes sensed their lost mate's presence. A year later, two-thirds of them were still sensing ADCs. A wealth of research on experiences of this kind agrees that most ADCs are comforting.

Innumerable faith traditions take it for granted that the human spirit survives after death and can interact with the living on occasion. Such beliefs are intrinsic to Chinese ancestor worship, to Hindu and Buddhist practice, to Native American ritual and to the Mexican Day of the Dead. Even before Christianity spread throughout Europe, Greeks and Romans, Gauls and Celts, ancient Teutons and Scandinavians believed in the immortality of the spirit and a continuing relationship between the dead and the living.

Do these beliefs just stem from a desire to deny the finality of death? Or are they instead conclusions that humans around the globe and over thousands of years have drawn from nonmaterial sources of knowledge: from mystical experiences, near-death experiences and after-death communication? My findings lead me to believe that the latter comes far closer to the truth.

Personal Experience
with After Death Communication

My own interest in after-death communication was sparked soon after I

was widowed twenty years ago. My late husband Paul was an atheist who went totally blind in the course of our marriage. During our marriage, I myself was an agnostic with no interest in anything paranormal. Soon after Paul's memorial service, my teenage son and I together witnessed the especially bright lamp that Paul had read by as his vision waned, turn itself on and flash in what seemed to us a meaningful fashion. Was he telling us that his spirit had survived and that now he could see again? Later, both together and apart, my son and I perceived other ADCs, apparently from Paul. What is more, two of his male friends confided that they, too, had sensed contact with his spirit. One, an engineer, had had a dream in which my late husband clasped his hand and told him that now he was happy. The dream was so vivid that after he awoke, the man looked all over his house for his ghostly visitor. Another friend reported that small objects Paul had used in his presence kept turning up mysteriously since his death.

Scholarly Research and Personal Interviews

About a decade ago I started seriously exploring the scholarly literature about such events. I did not rely on the writings of mediums and mystics. Instead I sought out scholarly papers and books by doctors and psychologists, social workers and pollsters. Since 1998, I've done scores of in-depth interviews with people who have sensed contact with the dead: each interview taped, transcribed, and analyzed in detail. The following conclusions come from that work.

Most people who sense contact with spirits don't see apparitions or hear voices. Often one or more of the five senses is involved but the three most common routes for ADCs are telepathic messages, vivid dreams (which may contain previously unknown information and may remain with the dreamer for years), and a shadowy, yet somehow palpable experience called "sense of presence."

Symbolic events—like the turning up of significant objects—and a wide range of electromagnetic phenomena may

convey information. For instance, it's not uncommon for electric lights like Paul's lamp, or radios to turn themselves on at meaningful moments. Just when a grieving person feels particularly lonely or burdened, their loved one's favorite song may unexpectedly sound forth from a previously silent radio.

Trained as we are to be skeptics—and materialists—it's hard to accept that such phenomena are based on something real. The most impressive confirmation comes from the study of "death coincidences." Here "coincidence" doesn't mean "by chance" but rather that death and an ADC have coincided in time. For instance, I interviewed several people who learned through vivid dreams that a loved one had just died. When I interviewed Cindy, 42, she was running

AS PEOPLE OF FAITH, WE SHOULD SUMMON UP THE COURAGE TO HONOR AFTER-DEATH COMMUNICATION AS ONE MORE EVIDENCE OF THE SPIRITUAL SIDE OF THIS CREATION WE INHABIT

a small business. Her mother was one of the first people in the United States to be diagnosed with mad cow disease. Here is how she described her experiences:

My mom came to me. Now she had really thin hair so she'd worn wigs ever since I was a kid. She came to me in a dream and she didn't have her wig on. She just said, "Time for me to go."

Very calmly... then she turned and went to something like a staircase. She went up and the next thing I saw was like a really green lawn that goes up a hill. She was sitting on a stone bench there and she said, "I'm fine." Then my dad called at 6 o'clock that morning and said she's passed away. I didn't find out until three or four months later that my brother had had [almost] the same dream.

A classic "sense of presence" experience announced to John, a Quaker, the death of a beloved adviser and guide:

My wife and I were walking along and I had an overpowering feeling of the presence of this man, Harper B., a very spiritual and knowledgeable person. I didn't see him. It was dark, about 8 or 9 o'clock at night. He lived in California which was hundreds of miles away.

Now Harper was not ill. I was not concerned about him at all.

This just came out of the blue. I stopped in my tracks and said, "Harper!" I was just filled with the sense of him....

I talked to my wife about him a little bit and we finished our walk and got home.

The next morning a call came that he had died the night before.

An editor friend of mine named Mary-Minn learned of a relative's death through a combination of hearing and telepathy.

I was very close to my grandfather. He had a wonderful sense of humor, and he'd tease me. He'd say very affectionately in this real deep voice, "Mary-Minn, you're a baddie, a real baddie." He said that from the time I was about four or five and he still said it when I was in my twenties.

Well, he went into a coma for a week or two... I knew he was in a coma and would probably die. So I was sitting in my office one rainy afternoon, typing up a disbursement voucher, and suddenly this deep voice came out and said, "Mary-Minn, you're a baddie, a real baddie." And that was it. I knew it was him, and I knew that nobody else heard it. I mean I knew that he had just died, he had just expired. Well, the phone rang about two minutes later and he had.

It's hard to explain away "coincidences" like these. Nonetheless,

skeptics sometimes argue that, although at the time of death the dying person may be capable of some form of telepathic communication, after death no such contact is possible. Mountains of ADC accounts contradict this assertion. Many people swear that a message from a long-deceased loved one saved them from calamity.

Here's how a woman I interviewed described what had happened to her sister-in-law:

She was driving with my two nieces and nephew in the car. They live up in the interior of British Columbia and it gets very icy up there. Well, the tires caught the ice and they went over a cliff about two stories high. My little niece was probably around five then. It started with her saying this, but afterward all three of the kids agreed that their grandmother, who had passed away, said, "Get your head down, get your head down. Relax, get your head down."

She said this the whole time they were going over the cliff. And they all walked away without even a bruise.

In some of my favorite stories, spirit help comes through to ease a living

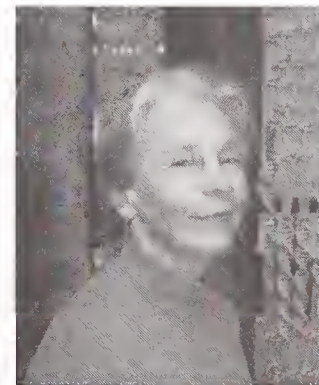
person's life in a more celebratory fashion. In ADCs I've collected, one woman promptly found her late aunt's hidden stash of chocolate, a man found candles for a birthday cake, and a young girl found a particularly cherished video—all by seeking guidance from someone no longer alive. One woman, visiting for the first time the distant hometown of her late grandmother, suddenly sensed a loving presence.

It was as if she were talking to me. I didn't really hear her words but the message that I got was, "This is where I grew up and my house is around the corner and up the street." So I went around the corner and ... it was this old street with something like a railing.

It went up a hill and there were all these old houses, probably from the turn of the century at least. There was a steep dropoff down the slope of the hill so there was a railing along the sidewalk, very distinctive.

I stopped in front of one house and it was like she was saying to me, "Well, this is my house." I just took it all in, it was fabulous. I really felt connected to her... So when I got home, I called my mother and I told her what had happened and she said, "Yah, that was the house."

What are we to make of accounts like these? To dismiss them as "anecdotal" is to overlook the extraordinary information ADCs can convey, the resemblances between stories told by different people in vastly different places, and the remarkable number of men and women who, if encouraged to do so, can report them. It seems to me that instead, as people of faith, we should summon up the courage to honor after-death communication as one more evidence of the spiritual side of this Creation we inhabit. For myself, I have no doubt that something of the human essence can survive death. And that now and again, at exalted times, the spirit of someone we've loved and lost can return, reach out and subtly touch us. □



SYLVIA HART WRIGHT, a retired professor, is a member of Eugene Friends Meeting where she edits the monthly newsletter. This article is adapted from her book, *When Spirits Come*

Calling: The Open-Minded Skeptic's Guide to After-Death Contacts, (Blue Dolphin, 2002).

NEWS OF INTERMOUNTAIN FRIENDS

The State of the Religious Society since June 2003, for Intermountain Yearly Meeting, June 6-13, 2004, submitted by Hal Wright, co-clerk of IMYM.

In reviewing individual meeting reports (all but two of which have been submitted), my impression is that the Religious Society of Friends in our four-state region has not grown significantly in numbers. Five meetings, however, do report growth—Colorado Springs, Gila, Moab, Salt Lake City and Santa Fe. If Quakers were competitive, which we are not, and if we were to have a contest for the fastest growing meeting, which we wouldn't, the convincing winner would



IMYM officers, left to right: Judy Ray, Cynthia Smith, Hal Wright and Nancy Marshall

be MOAB, which has doubled in size to eight members, has a First Day school and has taken its first marriage under its care. Other meetings report comfortable stability. Despite the overall positive tenor of the received reports, there is possible concern for the meetings that have not responded.

SALT LAKE CITY MEETING reports that OGDEN WORSHIP GROUP has been laid down. FORT COLLINS reports that the RAPID CITY WORSHIP GROUP struggles but survives. The Yearly Meeting received an inquiry from a group in Carbondale, Colorado, seeking advice and support in establishing a Quaker worship group. The inquiry was referred to BOULDER MEETING, which traditionally has taken groups on Colorado's Western Slope under its care.

In pointing to areas of strength and pride, invariably meetings will cite their work in peace, justice and social service. One of our larger meetings, which for years has not had a Peace and Justice Committee, now has a very active one. Another meeting reports that dismay over national and world events has led to a revitalization and invigoration of its Peace and Social Concerns Committee. Some items in the meeting reports are worth calling to Friends' attention. SALT LAKE CITY MEETING actively supports a group of coal miners striking the Co-Op Mine in Huntington, Utah. Most of them are Hispanic, speak little English, and work for minimum wage under deplorable conditions. SALT LAKE CITY MEETING gathers money, supplies and blankets to help the miners carry on with their struggle. PIMA MEETING continues its work on border and immigration concerns and its support to its released Friend, Juan Pascoe, a labor of no small urgency with the hot summer upon us, and the death toll in the desert starting to mount once again. One cannot help but be amused and intrigued by LOGAN MONTHLY MEETING's "revolutionary knitting circle" of senior young Friends who are knitting "afghans for Afghans." And it hurts to read in ALBUQUERQUE MONTHLY MEETING's report that two teachers in their meeting were reprimanded for daring to discuss the war

with their students. It is a sobering reminder that some of us pay a personal price for our peace testimony.

Several meetings comment positively on increasing depth in their meetings for worship and the quality of vocal ministry. Yes, there are the occasional political messages, seemingly a more common phenomena in cities with universities, but strong meetings take this in stride. It is worth noting the TEMPE MEETING practice of holding an early meeting for worship, scheduled to end prior to the start of First Day school, so children and teachers can benefit directly from the experience of our faith and its subsequent discussion.

Two meetings commented on the need to improve the conduct of their business meetings, a problem we at Yearly Meeting can appreciate. Proper etiquette, delegation to committees, the role of the clerk, are all matters familiar.

Meetings seek to build community in a variety of ways, but two merit note: spiritual journeys and Spiritual Formation Programs. In several meetings, individuals members and attenders share their spiritual journeys with their communities. This has helped Friends to get to know each other on a deeper level and to learn from each others' experiences. Meetings with a spiritual journeys program find it enriching, at times inspiring. FORT COLLINS and MOUNTAIN VIEW MEETINGS have active Spiritual Formations Programs and are enthusiastic about their success. Spiritual Formations is a structured program developed among eastern Quakers featuring large and small covenant groups meeting monthly for worship sharing and queries drawn from devotional readings. The program requires the personal practice of a daily spiritual discipline and a commitment to meet for a period of months. It draws wide praise from participants.

What a treasure it is for those meetings blessed with a number of children. With this blessing comes the challenge of providing a First Day school—dealing with wide variations in attendance, groupings in smaller meetings that span wide ranges in age, developing

curricula and materials, and finding enough people to serve. It is a labor of love, and it is a tribute to those called to this ministry that challenges are overcome and Sunday after Sunday the doors open for First Day school. Invariably, meetings with a vibrant First Day program will point to it as a point of pride in the life of their meetings, equal to the pride taken in their labors for peace, justice and social service.

Small meetinghouses, aging meetinghouses and no meetinghouses also challenge Friends. BOULDER and FORT COLLINS mention the hard work to maintain a meetinghouse. SALT LAKE CITY MEETING negotiated with its landlord for an upgrade to its facility. SANTA FE MONTHLY MEETING reports that growth has almost taken them to capacity. COLORADO SPRINGS feels strong enough to look for their first home. ALBUQUERQUE MEETING is buying adjacent property to significantly expand its facility into a proposed Regional Quaker Center. Meetings that have a place to call their own usually note it becomes a focal point for their community.

The individual reports submitted by monthly meetings all bear reading and have been distributed with the documents-in-advance. Read together, they vividly demonstrate that our meetings vary widely in demographics, size, programs and resources. It challenges meetings with more resources to consider how they can help meetings with less, and their obligation to do so.

STATE OF YEARLY MEETING

The preparation of a synopsis of monthly meeting reports has been a tradition of Yearly Meeting. It is surprising that we do not traditionally prepare a report on the state of the Yearly Meeting itself. Perhaps we should take the first hesitant steps in that direction tonight.

I am struck reading the reports of our smaller meetings how similar the challenges facing Yearly Meeting are to theirs. We are a smaller yearly meeting, as yearly meetings go, and younger than almost all in the United States. Our processes are

immature. We aren't quite sure what we want to be. We lack the trust and support of some Friends in our monthly meetings. We find it hard to find enough people to serve the Meeting. Our finances, though improved, are still precarious. We search for ways to make attendance at Yearly Meeting affordable for families of modest financial means. Our financial support for IMYM/AFSC Joint Service Projects last year was only two-thirds of what it was three years ago. And we are not always kind to each other. More than anything, we need to work on that.

I remarked to our guest and plenary speaker, John Calvi, that conducting Yearly Meeting business is kind of like driving a

1948 Studebaker with a few loose parts, and a few parts missing. John replied, "The 1948 Studebaker was a good car." Yes it was, and still is with tender loving care. And so it is with our Meeting.

We have done things well. We completed the move to Ghost Ranch. We have a much improved program for our children here. Our Junior Young Friends and Senior Young Friends programs are strong, and in good hands, both in terms of adult presence, and most important of all, in the hands of the Young Friends themselves. We have provided the Registrars with robust database software to handle registration and a printer/copier. Next year we hope to acquire a

computer with adequate memory to support the new software. These tools can be passed from year to year to subsequent registrars, making their jobs not easy, but much easier. Our "early days" program, for fellowship and personal time, is growing. Annual gathering registration is up from last year.

But still, there are those challenges. When you care a lot about something, problems can seem to outweigh the strength and depth of what you have. And yet, here we are, our thirtieth year of gathering. Over 300 of us. Old faces, new faces, and faces we miss. But as long as we are community, who will trade this old Quaker Studebaker for a Cadillac? □

INTERMOUNTAIN YEARLY MEETING EPISTLES

GHOST RANCH, NEW MEXICO, JUNE 6-13, 2004

Greetings to Friends Everywhere:

More than 300 Quakers, many of whom felt burdened by the weight of war and political turmoil, gathered for the 30th annual Intermountain Yearly Meeting at Ghost Ranch, N.M. Friends were pleased and eager to explore this year's theme of "Healing and Being Healed: Touching the Divine and Touching Each Other." Many of these Friends arrived early to enjoy the serene vistas of Ghost Ranch itself, as well as attend early seminars led by other Friends and Ghost Ranch staff.

Friends gathered for the keynote address on June 10th were blessed and inspired by John Calvi's experiences with "old Quaker smoothies who schlepped the Light," otherwise ordinary Friends who emanate gifts of the spirit. Describing himself as probably the first gay, Italian Quaker healer who can yodel to speak at IMYM, he encouraged us to make our spiritual life a habitual practice, find ourselves a spiritual mentor, and to embrace our eccentricity. Many Friends found comfort in his observation that we start to grow up around age sixty. John modeled self-care and shared his gift of healing with individuals.

This year brought an abundance of interest groups focused on compassionate responses to pain in our region and in the world. For the first time a formally scheduled open 12-step group was held

daily. Music groups abounded. Like the boisterous mockingbird that serenaded the campers every morning, presenters and participants found many ways to share their healing gifts.

Eleven dear Friends left us this year, and during a moving memorial meeting it was clear that many of these Friends who had passed embodied the spiritual qualities that John Calvi discussed.

Our young Friends inspired us with their energy, joy and developing spiritual gifts.

Responding to the current momentum of war, the IMYM representative to Friends Committee on National Legislation organized a letter-writing campaign. Friends were moved to pen seventy-eight letters to our senators protesting increased defense spending.

Business Meetings gracefully addressed several issues. We readily accepted the Faith and Practice Committee's proposal for a streamlined process of drafting and revising, with input from each monthly meeting, our very own *Faith and Practice*. The entire document will be presented in 2006, and seasoned through use for two years. Friends were encouraged to hear that IMYM's financial situation is much improved. As always, some members kept their hands busy during meeting by fashioning beautiful cloth dolls for needy children.

As Friends met in worship and community, a wonderful sense of peaceableness, serenity, and harmony pervaded all aspects of the Gathering. Opening ourselves to the Light began to heal our relationships with the Divine, each other, Creation, and ourselves. Reconciling this beneficent place with the worrisome events in the outside world reminded Friends of John Calvi's admonition to "sit next to the monster without being afraid." Laughter and tears are twins that sleep in the same bed. Part of the hope we find at Ghost Ranch is that it serves as a small, however imperfect, model of the world as it should be. We learned that we need community. Friends were reminded that when Jesus healed the deaf man, it was the deaf man's friends who made this possible by bringing him to Jesus. We need to maintain hope. There are many obstacles to effectively living out our Testimonies. But we should remember the patience and faithfulness to the Light John Woolman demonstrated as he worked to heal the evils of slavery, Friend by Friend, Meeting by Meeting.

—*In Peace, Hal Wright and Cynthia Smith, Clerks of Intermountain Yearly Meeting.*

See p. 22 for Epistles by Children and Senior Young Friends of IMYM.

CREATIVITY NIGHT ENTERTAINMENT

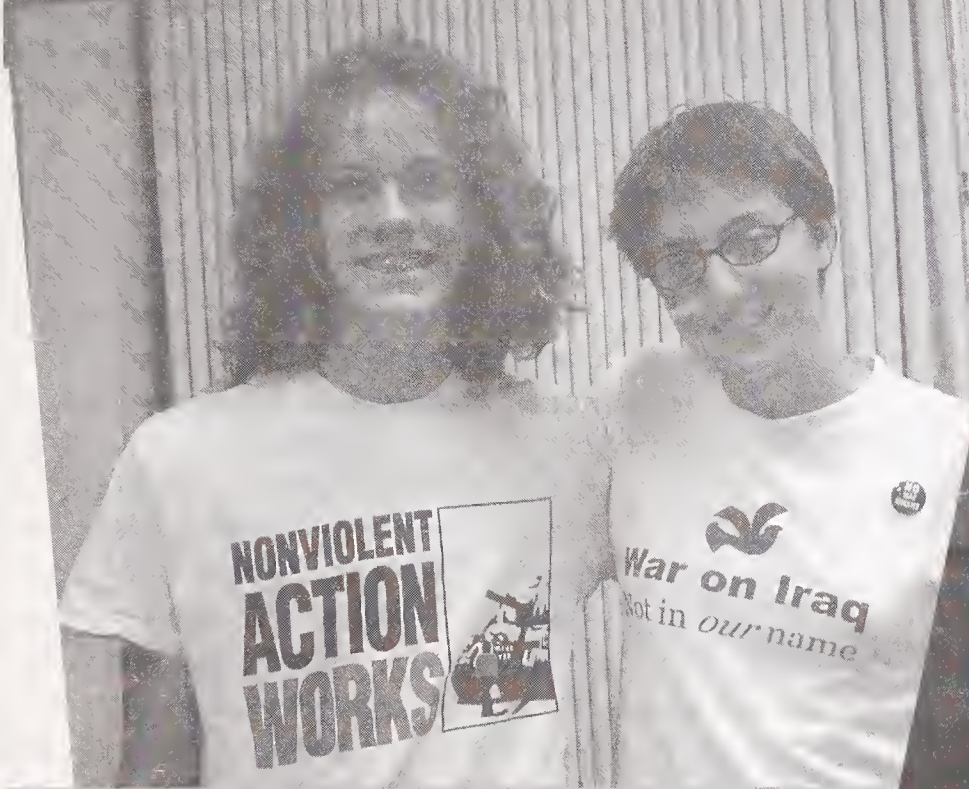


BOX CANYON SERENADE

LEFT PAGE: top, Ian McEwen, Eric Swanson, Genevieve Bailey, and Mark Holdoway playing marimbas that were the fruit of Andy Bardwell's imagination; middle, left: Eliza and John Kretzman; middle, center: Mathew Kowal, his sister Cheyanne Kowal, and Mark Holdoway; middle, right: ??; bottom: Eric Swanson.

RIGHT PAGE: top: Nancy and Marie Andrew; middle, left: Ian McEwen and Katya Thron-Webber; middle, right: Theo Ufford-Chase; bottom, left to right: Mike Gray, Genevieve Bailey, Candy Boyd, and Dominic Ireland.

INTERMOUNTAIN YEARLY MEETING IN PICTURES



MIKE GRAY AND HIS WORKCAMPERS



A NEW PEARL HARBOR?

UNANSWERED QUESTIONS ABOUT THE EVENTS OF 9/11/01

[Myron Chapman, clerk of the Claremont (CA) Meeting Peace Committee, brought to my attention a fascinating book by David Ray Griffin called *The New Pearl Harbor*. This book has received very little press, but deserves a wider audience. For this reason, several Friends were asked to give their responses to the arguments presented in Griffin's book.

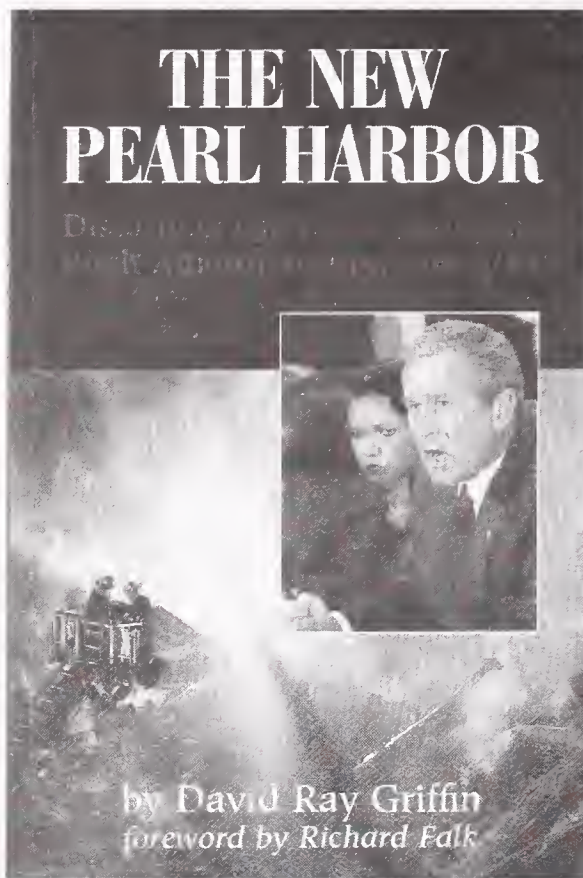
Since 9/11, numerous articles and books have appeared that raise disturbing questions about our government's response to, and possible role in, these terrorist attacks. Some of these authors have been dismissed as "conspiracy theorists," while others, like Richard Clarke, have been taken more seriously.

With his training in philosophy, Prof. Griffin attempts to look objectively at the "alternative theories" about what may have happened on 9/11. A highly respected scholar who has been Professor of Religion at the Claremont School of Religion for over 30 years, Griffin presents evidence that leaves us with disturbing questions requiring a serious response. Families of those who died during the 9/11 attacks are asking some of the same questions and are dissatisfied with the answers they are receiving (see http://www.voicesofsept11.org/recent_news/052204.html).

The National Commission on Terrorist Attacks Upon the United States is charged with finding out what really happened on 9/11 and whether the attacks were preventable. Griffin's unanswered questions about the 9/11 attacks deserve a thorough, independent investigation. Whether this Commission will fulfill its mission and address these questions remains to be seen. What is clear is that we need to find out the truth if we are going to be effective in avoiding such attacks in the future.

We hope that this book and the accompanying articles will provoke you to reflect on what happened to 9/11 and consider how we can respond effectively to the threat of terrorism. The opinions expressed in these articles are those of the authors, not of the Yearly Meetings or of the magazine.

Your responses to the editor are always welcome.—Editor.]



**“EVERY PERSON WHO
WANTS TO PROTECT
AND PRESERVE OUR
DEMOCRACY SHOULD
READ THIS BOOK...”**

**BY MYRON CHAPMAN
CLAREMONT (CA) MEETING**

Griffin collects and analyzes many facts, events, statements, and other evidence about the attacks on 9-11 from published accounts in newspapers, journals, and books. He lists contradictory and changing accounts given by the Administration. He lists and discusses many disturbing questions that arise from this information. He brings them together under several possibilities—extreme incompetence, extremely unlikely coincidence, or complicity.

Many of these questions would appear easily answered if records, tapes, videos, or witnesses were made available, but they have not been made available.

This lack of evidence, along with the present Administration's practice of more secrecy than any other administration in memory does raise many suspicions.

Any one of several of these unanswered questions could have mind-boggling implications and dangers for our national government.

He describes the limited investigations that have been conducted to date, and points out their numerous inadequacies—many of which should not have occurred in a democracy. Our Congress has been intimidated and has failed to do its Constitutional duties. Our news media has failed to pursue and find the needed information.

The one conclusion he comes to is that many questions and contradictory statements by the Administration need answers and a "thorough, independent investigation."

Griffin has worked many hours to collect and analyze all of this information and he has had the courage to bring it to us. We don't like to hear or think about mammoth deception of all of us by our government. However, we know that we have been told many lies in the past. Our Presidents have lied to us. Our military has lied to us. The CIA lies. The FBI lies. The question now is not whether, but how much have we been deceived.

President Bush's words in his reaction to the 9-11 events are attractive—about liberty, freedom, democracy, and assisting other countries. His actions, however, are quite the opposite. In this country and abroad he promotes violation of our freedoms and Constitutional rights, secrecy, and disregard of democracy. Are his words about 9-11 also the opposite of the truth? He has also said that he doesn't need to explain himself to anyone.

He has distracted and prevented discussion of 9-11 by his "war" on terrorism even though we have had no required declaration of war by Congress, and despite the ineffectiveness of a "war" against terrorism and despite his "war"

producing more terrorists than it eliminates.

He also claims to represent the only Good, while those who oppose him are Evil. We know that among all the persons who claim to have the only truth, all but one are certainly wrong, and that that one is most likely wrong also.

These events have been taken to be the basis for the misnamed, misguided, counterproductive "war" on terrorism that is to continue forever. The reaction of the present Administration has changed the character of our country's actions to those of an authoritarian, secretive, arrogant nation that pays attention only to its own perceived interests. We have been learning more recently about the growth of American Empire. This book alerts us

to what could be a giant, disastrous leap in that direction.

American national and foreign policy regarding our response to the events of 9-11 has been called a faith-based policy, based on the faith of one Christian fundamentalist who gives no indication of any knowledge of, or any understanding of, or any regard for the many other faiths in the world, either Christian or other than Christian.

We would all be relatively happy to find that there has been only gross incompetence, or fantastic coincidence, but it appears unlikely that these could explain all of the questions.

Everyone, except criminals, needs the truth.

I knew of some of these descriptions

of strange or illogical or unlikely behavior and events, but many I did not know before reading his account. It would appear probable to me that many of the facts, statements, and events described here are also not known to most persons in the country.

The events described cry out for information, clarification, and answers to restore any confidence in our government. No one has been held accountable for anything. A complete investigation is needed to protect our democratic government and to maintain a government by and for the people of this country.

Every person who wants to protect and preserve our democracy and who wants to protect our Constitution should read this book. □

A FULL AND IMPARTIAL INVESTIGATION OF ALL ASPECTS OF 9/11 IS IMPERATIVE

BY NORM PASCHE
UNIVERSITY MEETING
(SEATTLE, WA)

While reading David Griffin's book I experienced amazement, anger, incredulity, and skepticism. At the same time I gained some information about some questions I had about 9/11 beforehand. I also realized that I sometimes see things in black and white in situations like this: was this a conspiracy or not (yes or no)? But as Griffin points out, it is not whether there was a conspiracy or not, but which conspiracy version do you believe: one

which involved only the hijackers of the airlines, one in which our government helped plan the events of 9/11, or something in between? The information presented in this book does point to a deliberate attempt by our government to let 9/11 happen, outrageous and incredible as it might seem...

The book is well organized, brief (214 pages), and seems to cover most of the major issues regarding 9/11 that have been discussed, written about, and studied to this point. In my mind the limitation of the book is that Griffin seems to use his questions to primarily

suggest some collusion or conspiracy by our government when it is far from certain what role it actually played in 9/11...

What do the implications of this book mean to me as a Quaker and also as a citizen of this country? I feel it is imperative for us as Quakers (and for all people in this country) to keep ourselves informed and to demand a full and impartial investigation of all aspects of 9/11. Anything else will continue to lead us down the path that is taking away our freedoms and democratic form of government. □

WHO GAVE THE BIG GREEN LIGHT TO TERRORISTS ON 9/11/01?

BY LANNY JAY
REDWOOD FOREST MEETING
(SANTA ROSA, CA)

As a survey of the early how-could-9/11-happen? literature, David Ray Griffin's *The New Pearl Harbor* is a valuable book. Yet for those who have followed this unfolding debate, his work fails to add new insight. Regrettable for Professor Griffin as an author, but happily for all who have long suspected that the official story is a myth, this work is already eclipsed by new revelations (see my website, <http://www.bush911.info/>).

I confess that my first reflection uttered while watching the second tower burn and collapse (the first tower having already fallen when I was called to the television) was that there must have been "a big green light" for this slaughter by commercial airliners to have succeeded. The past two and a half years have yielded nothing to disabuse this writer of that then unseasoned conclusion.

Before turning to the most troubling unanswered questions, it should be acknowledged that any event on the order of the 9/11 attacks will, no matter what the cause, feature some poorly understood

aspects susceptible of debate and "conspiracy theories." One of the aspects of 9/11 prone to this is the collapse of the twin towers and the 47-story building number 7. According to some, their apparent implosion resulted from their demolition by preset, support-cutting charges and "proves" that 9/11 was an inside job.

Professor Griffin, who teaches philosophy of religion at the Claremont School of Theology, relates the "evidence" of planned demolition, but fails to consider the countervailing evidence. According to the planned demolition

theory, as a matter of engineering the buildings should not have collapsed and the manner of their collapse bespeaks the use of hundreds of preset, steel cutting demolition charges. The problem with this theory is that intentionally imploding the buildings would not only have involved too many people and too much risk of discovery, but would necessarily entail the falling of the central cores of the buildings a fraction of a second before the outer walls, so that the structures would all fall in upon themselves. However, careful viewing of the collapse of the Twin Towers reveals that while the central core of one of the towers failed first and was followed by the building's outer walls, the other tower fell in the opposite order. The fraction of a second difference is telling. Rather than planned demolition, the photographic evidence supports the idea that in both Towers the connectors or "clips" by which the floors were hung from the supporting beams failed.

But while the collapse of those three buildings may be understandable as the result of slipshod insulating of the clips, there are features of the 9/11 attacks that cannot be easily dispelled. One of these, which the author mentions but fails to explore, is the extraordinary put option trading that occurred in seven severely impacted companies during the week before 9/11. [*Put options give sellers the right to sell something at a specific price for a fixed amount of time. —Editor.*]

While the government looked into this trading and reported that there was no link to terrorists, the bull's-eye nature of those bets that there would be deep, sudden declines in those particular companies' stock prices suggests that some people connected the pre-9/11 dots and cashed in on the disaster. Were these buyers foreign or US intelligence analysts? Even if the government's explanation that the unusual trading in United and American Airlines' stock was done by a small airline wishing a hedge against a fall-off of air travel is accepted, and that airline's choice of United and American Airlines' stock marked up to chance, what's the explanation for the huge number of stock options purchased in two

brokerage companies housed at the World Trade Center and three international reinsurance companies with huge exposure to 9/11 insurance claims? And if a small, unnamed US airline was hedging its exposure to a downturn in airline traffic, why were so many of the stock options purchased through a German bank with documented ties to the CIA? None of this is explored, yet it is these trades and the air command's failure to intercept four hijacked aircraft in a timely manner that leave the smell of a "smoking gun."

It is now known that 1995 and 1997 CIA National Intelligence Estimates warned of airplanes being used as missiles against US national landmarks. Given carry-overs from the Clinton administration and continuity within the CIA and Pentagon, and Bill Clinton's own warning to his successor about the danger al-Qaeda posed, it is impossible to believe that the Bush administration didn't know this. Moreover, while eleven pre-9/11 warnings were reportedly received from friendly and not so friendly nations, the Bush administration saw no need to "shake the tree" and find out what US intelligence services knew. While "tree shaking" would have caused information about suspicious flight school students to gain the traction needed for warrants to be authorized and investigations to proceed, an FBI agent's urgent warnings fell upon deaf ears. The result: both President Bush's August 2001 month-long vacation and the multiple 9/11 attacks proceeded apace.

While the then new administration's incompetence at finding out what the government already knew, coordinating government agencies, and following promising leads may be understandable, neither the military's failure nor the lack of rolling military heads is comprehensible if protecting the nation from attack had been the Pentagon's objective on 9/11. Ignoring standard intercept procedures, belatedly dispatched interceptors left from distant bases and were inexplicably flown with lackadaisical speed. Because no presidential order was needed to intercept, as distinct from shooting down,

the four hijacked jet airliners, the failure to intercept them is something that required Pentagon involvement at the highest levels.

But even if we assume that the failure to intercept arose from nothing more than FAA and NORAD sluggishness in appreciating what was happening, there is yet another failure that has gone unnoticed and unaddressed. On the morning of 9/11 it was not known how many planes were hijacked. For a while the number was believed to be as many as eleven commercial jets. Not only was the number of jets transformed into missiles not then known, but based upon the warnings that had been received, it was believed that the hijackers intended to "decapitate" the government. So, why weren't defensive fighter jets sent up around the Capitol so to be ready to act if any of the possibly eleven hijacked planes sought to carry out a feared decapitating attack? Why weren't "preemptive" F-16s sent up, given the falling of the Twin Towers and the perceived risk to the nation's capitol?

If growing up in this "land of the free and home of the brave" has taught me anything, it is that if you want to know what our "freely elected" government is up to, ignore its words and watch its deeds. The Bush administration's actions bespeak a callous disregard for human life and, at least, culpable negligence. Whatever the terrorists' aims may have been, the Bush administration's inaction consciously or unconsciously motivated by its desire to have a *casus belli*, a new Pearl Harbor, was a concurrent cause without which 3,000 lives would not have been lost on 9/11. A theologian reminding us of this strong possibility, also serves to remind us that in this world work of the spirit is likely to be condemned as political meddling. ▣

ERRATA: *In Friends Bulletin May 2004, "Pendle Hill on the Road" by Cindy Yurth (p. 13) should have been titled "Quaker Center on the Road." In John Helding's article, "Worshipping on the Sidewalk" (p. 16), North Judah Street should have been simply N Judah Street.*

THE BUSH ADMINISTRATION AND THE 9/11 ATTACKS: CONSPIRACY OR FAILURE TO HEED WARNINGS?

BY DAVID LEVERING
CLAREMONT (CA) MEETING

I really wanted to like this book. David Ray Griffin is a gifted and much admired scholar who gave a stellar lecture last year at a Claremont School of Theology conference on the “American Empire.” I was thus prepared to find his book not just a pleasure to read but an important contribution to the national discussion which is now underway about the role of the United States in the world. In many ways I was not disappointed. Griffin does indeed identify “disturbing questions about the Bush Administration and 9/11,” before, during and since, which demand a much broader and more comprehensive investigation than they have received. But while the writing is deft and dispassionate, the argument, though intriguing, is finally frustrating.

Griffin’s object, he tells us in the introduction, was to call attention to the research of scholars that had been virtually ignored by the mainstream—researchers who suggest that the Bush Administration was not merely incompetent in dealing with the events of 9/11, but complicit in them. Chief among these researchers are Paul Thompson, an independent researcher in England named Nafeez Ahmed, the Frenchman Thierry Meyssan and Michel Chossudovsky. Some of these writers are very controversial (see: Chip Berlet, www.publiceye.org/conspire/Post911/Griffin1.html), and indeed, Griffin takes pains to make clear that he cannot vouch for the accuracy of all their claims. He even devotes 6 1/2 pages to “rhetorical questions” that might be raised in objection to the conspiracy they discovered.

Griffin contends that his is not a “deductive argument”—a chain which is only as strong as its weakest link—but a “cumulative argument”—a rope that can

remain intact even if some of its strands unravel. He concludes that the *prima facie* case for finding that the Administration either was responsible for the 9/11 attacks, or at least permitted them to occur, is so powerful that it is not necessary for him to be confident with respect to the factuality of every claim. This is the “where there’s smoke, there’s

**IMPERIAL POWERS
CREATE ENEMIES;
WHAT YOU SOW,
SO SHALL YOU REAP.**

fire” argument. But, alas, smoke doesn’t make fire, it only makes smoke.

Here are some of the major threads in the conspiracy theory that Griffin presents:

- The collapse of the Twin Towers of the World Trade Center was caused by a controlled demolition (bombs planted in the buildings prior to the planes striking the buildings);
- The Pentagon was not struck by American Airlines flight 77 or any commercial liner but was hit by a guided missile or small military aircraft;
- The commercial jet that crashed in Pennsylvania was hit by a heat-seeking guided missile launched by the government to silence the hijackers who could have exposed government complicity;
- Bush knew in advance that the attacks would take place because after the attacks began he stayed talking to children in a classroom.

There is space here to consider briefly only the first two of these propositions.

First, Griffin claims that the combination of heat and impact could not have accounted for the collapse of the Twin Towers which can best be explained

as the result of planted explosives. The case for the official account is summarized in an article in *American Laboratory* (linked to the website referenced above). This explanation is based on a forensic investigation conducted jointly by FEMA and the American Society of Civil Engineers. When asked by Amy Goodman on the radio program *Democracy Now* (KPFK, 5/26/2004) to respond to Chip Berlet’s citation of this report by providing the testimony of *just one* structural engineer who would support his contrary theory, Griffin indicated that he was unable to do so.

Second, Griffin, following Thierry Meyssan, suggests that it was not American Airlines flight 77 that crashed into the Pentagon but rather a guided missile or a small military aircraft. Confronted by the hundreds of eyewitness accounts that over and over describe an “airliner” or an “American Airlines jet” flying, with wheels up, directly at the Pentagon, Griffin responds that there are also observers who saw what appeared to be a missile or small plane and goes on to speculate that the physical evidence may be more conclusive than eye witness testimony.

With respect to the first contention, I invite readers to click on www.geocities.com/someguyyoudontknow33/witnesses.htm or www.criticalthrash.com/terror/identification.html where one will indeed find among the eyewitnesses people who heard a high-pitched sound compatible with a missile or saw a small plane, but compared to those that identify the plane as Flight 77, they are a miniscule number. As for the physical evidence, there is crazy-making complexity to sort out. To my non-technical mind the official explanation, clearly described on www.snopes2.com/rumors/pentagon.htm is at least as convincing as Griffin’s argument. Indeed, both sides would have us examine and find conclusive evidence in photographs of the crash scene of

which I could make little sense. They seemed as nothing so much as Rorschach images which might be read in various ways. As there is not space to explore the opposing cases here, let me go to two more mundane questions that illustrate my misgivings. If Griffin is right and Flight 77 did not crash into the Pentagon, then what happened to it? And what are we to make of the cell phone conversation between Theodore Olson and his wife who was a passenger on the plane? Griffin admits that neither he nor Meyssan, his authority, have any idea of what happened to the plane or its passengers. As for the Olsons, Griffin can only speculate that it is possible that Theodore Olson was lying and did not, in fact, speak to his wife.

This leads directly to the essential problem of the Griffin analysis. If the Bush Administration did conspire to either plan or facilitate the 9/11 attacks, the complexity of its plan—if all Griffin's

contentions (or the vast majority of them) are true—would have to have been so enormous and the legions necessary to carry it out so numerous as to truly boggle the mind. Is there not a simpler explanation for the failure of the President and his men (and women) to heed the warnings and properly respond? Richard Clarke's book, *Against all Enemies*, describes the utter frustration of its author—a devoted and energetic counter terrorist expert—to get the government to pay attention to Al Qaeda and the terrorist threat during the first 20 months of the Bush Administration. What he found was a pervasive determination within the Administration, to reverse, wherever possible, all Clinton era policies. Cheney, Rumsfeld, Wolfowitz & Co. were not interested in bin Laden, but obsessed with Iraq—hence their failures to heed the warnings, much less respond to them.

A more encompassing alternative thesis is offered by Chalmers Johnson in his new book, *The Sorrows of Empire*. Johnson reminds us that 9/11 has important resonance for those who have studied American behavior in the world since 1945. It was on Sept. 11, 1973 that the CIA helped overthrow the Allende government in Chile, just one of a series of subversive power plays that have led to the establishment of 725 bases in over 100 countries in an effort to impose American will on the world. Imperial powers create enemies; what you sow, so shall you reap.

Should people read *The New Pearl Harbor*? Yes! It contains much essential detail and raises very important questions. But it appears much more likely to this reviewer that the answers to those questions will reveal, in addition to an extraordinary level of incompetence, an instance of the inevitable "blowback" that is the fate of empire builders. □

FRIENDLY RESPONSES

Readers of Friends Bulletin are encouraged to respond to viewpoints expressed in this magazine. Please email your response to friendsbulletin@aol.com or send it to the editor at 3223 Danaha St, Torrance CA 9050.

Dear Editor, I just read the April issue of *Friends Bulletin* and want to let Peg Morton know that she is in my thoughts and prayers. Since this magazine will be sent to Peg in prison, I'd like to share these thoughts with her and with the readers of this magazine:

There is a saying that "courage is fear that has said its prayers." To me, Peg, you are truly courageous. To rephrase another saying, many are called, but not everyone wants to do what they are called to do... You did!

When you are released, I hope you will continue to share with others your experience and what led you to do this. It would be especially helpful, because who you are and what you are doing is such a rare example of belief put to action and sacrifice in our country. God Bless and keep you.—*Sarah Armstrong Jones, Santa Monica Monthly Meeting.*

Peg Morton, an Oregon Friend who was jailed for her protest at the School of the Americas, and whose article appeared in the April issue

of FB, wrote the following letter to the editor:

Thanks for the copies of *Friends Bulletin*. They have been distributed [here in prison], and I receive many comments. It certainly is an affirmation of my writing... and of *Friends Bulletin*. My article would have had very little impact had I simply printed it out. That it (and others similarly) are distributed within a respected magazine, makes a huge difference in effectiveness.

Dear Editor: Since reading the letter to the editor from "AN, Coalinga, CA," in your May 2004 issue, I find myself feeling somewhat unsettled. I too am disturbed at the inequities inherent in California's Three Strikes Law, but on the other hand "AN" was less than forthright about the circumstances that have him serving a 41-year sentence. There are no doubt others like myself in Southern California who recognize "AN" and recall the circumstances of his case(s). His 1995 sentencing was the result of a plea bargain on his part, and by it he avoided the possibility of a third conviction which would have brought him under the Three Strikes Law provisions. Two of the three incidents involved crimes against children, which he seems to dismiss rather cavalierly as being a "bit of stupidity" on his part.

While the Three Strikes Law is not a good thing, AN's letter seems to indicate a lack of understanding that the primary reason he is where he is, is because of choices he made—*A Southern California reader.*

Steve Angell, Quaker Studies professor at the Earlham School of Religion in Richmond, Indiana, sent the following comments about the June issue of FB, which focused on same-sex marriage:

I found it stunning, also groundbreaking. I haven't read anything in Quaker circles quite so touching and well-rounded and baring of the heart and just darn enlightening on gay and lesbian issues—well, maybe ever!

Dear Editor: I would like to stop receiving the *Friends Bulletin*. After the June 2004 issue that highlighted same-sex marriages, I feel I no longer want this subscription to come into my home.

Marriage between a man and a woman is one of the few traditions left. Seeing it being accepted and supposedly recognized as the same as marriage between a man and a woman is just wrong.

Please cancel my subscription immediately. —*H.H., Beverly Hills, CA.*

July 2004 FRIENDS BULLETIN

AN OPEN LETTER TO THE WHITE HOUSE AND ALL ELECTED OFFICIALS CALLING FOR HUMANE TREATMENT OF PRISONERS AND THE RULE OF LAW

The United States cannot promote human rights and civil rights throughout the world while claiming we are not bound by our own laws, international laws and conventions when dealing with individuals the government has defined as terrorists. We, who love our country and want to see it thrive, hold that:

- a “war on terror” does not justify leading our nation to dismiss the Geneva Convention Relative to the Treatment of Prisoners of War, the Convention Against Torture and all international laws regarding humane treatment of prisoners and detainees;
- our government may not define people as being outside of any law in order to treat them in ways that fall outside of national and international laws;
- an attack on our society by terrorists does not justify a “secret plan” whereby select individuals are arrested or detained without charge, held and interrogated by the government in such secrecy there can be no monitoring of the treatment of those individuals or redress by them;
- our government does not have the moral or legal authority

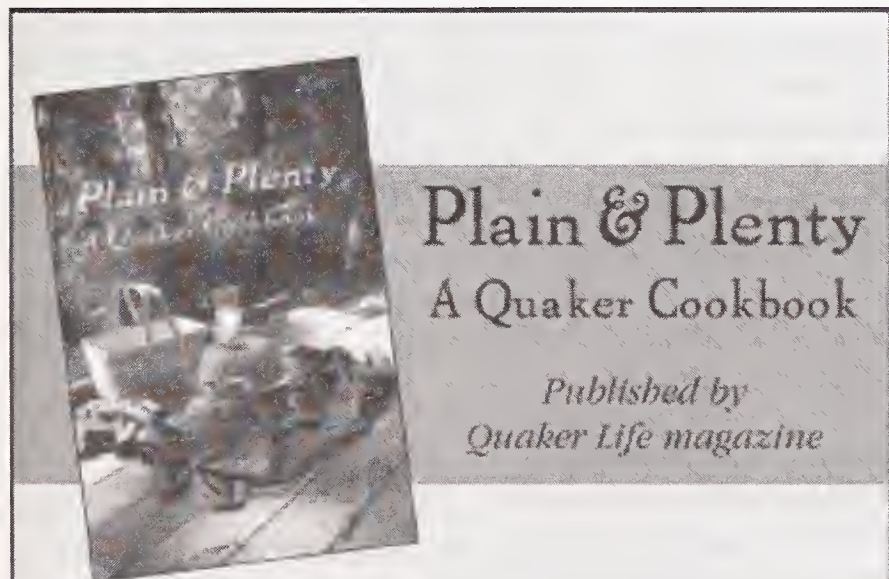
to arbitrarily hold any person, citizen or noncitizen, on American soil or elsewhere, including Afghanistan, Guantanamo Bay, and Abu Ghraib, indefinitely without following our own standards of due process;

- private contractors may not act as government agents in military prison settings; and sexual humiliation, sleep deprivation, forced kneeling, terrorizing with dogs or any form of torture are not to be considered legitimate interrogation methods for any reason whatsoever. We maintain that the highest elected and appointed officials of the nation set the tone for, and are unequivocally responsible and accountable for the actions of our military personnel anywhere in the world.

Prosecuting a few of the soldiers and civilians assigned to Abu Ghraib and Afghanistan for abusing those they were guarding, while ignoring those who either directed these actions or had a duty to prevent these crimes through supervision and leadership is sidestepping the heart of the problem.

Our highest elected and appointed officials must set forth policies making it clear that our nation will follow rigorous standards of humane care of all prisoners and detainees and scrupulously follow all international conventions. Unless we practice the values we hold dear, our society will continue to lose all credibility as a country that cares about human and civil rights. We join in charging the President, his cabinet and all elected officials with the responsibility to show the world we are abandoning the current policies of abusive treatment of prisoners, detainees and anyone arrested as having possible links to terrorism. Our policies must conform to American and international law.

Submitted by Robert Griswold, member of Mountain View Meeting (Boulder, CO) and author of “The Quaker Peace Testimony in Times of Terrorism.”



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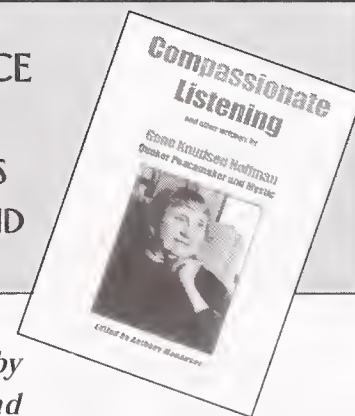
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- “Quaker Peace Testimony in Times of Terrorism” by Robert Griswold

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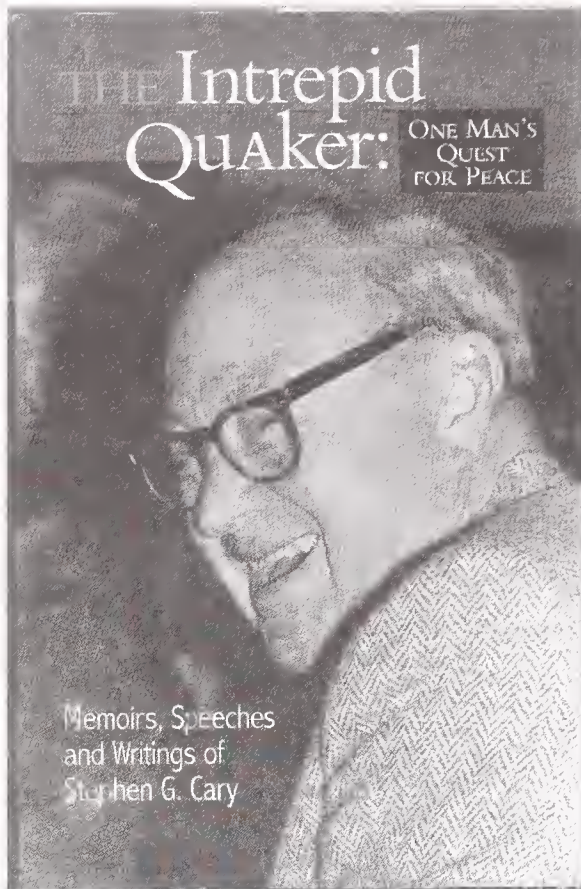
BOOK REVIEWS

The Intrepid Quaker: Memoirs, Speeches and Writings of Stephen G. Cary. Pendle Hill: Wallingford, PA: 2004. Hardbound: \$19.95. A Review by Claire Gorfinkel, Orange Grove Meeting, Pasadena, CA.

In the interest of full disclosure, I need to tell you that I have fallen in love. Although our paths intersected many times during the past thirty years, and I spent a wonderful day with him in Vienna in 1993, during the United Nations World Conference on Human Rights, it wasn't until I read this book that I really met Steve Cary. Now he's gone but I wonder whether anyone who had the pleasure of knowing this man could possibly *not* love him!

The Intrepid Quaker—the editor tells us that he and Steve Cary chose a different title for it, but he doesn't tell us what it was. My dictionary defines "intrepid" as "unafraid, bold, fearless; dauntless, very brave." These were all certainly characteristics of Steve, but he was also thoughtful, smart, generous, and funny, as we learn from his adventure with the Doukhobors in western Canada in 1955. And from his experiences in Civilian Public Service, in devastated post-WWII Europe, fasting in front of the White House to protest the American war against Vietnam and even from his frank disappointment when he was passed over for the permanent position of President at his beloved Haverford College. Surely if any man walked *cheerfully* over the earth, answering to that of God in every person, it was Steve Cary.

I laughed out loud at Steve's speech to the Haverford College community during the one year that he served the College as President, when he described his freshman orientation experience in the 1930s. As punishment for failing to pay due respect to a sophomore he was "sentenced to walk around the campus for a week with a piece of bread over each ear, held on like a pair of earphones, with a sign



on my back that said 'My name is Stephen Cary and I'm a ham sandwich.'" His ability to laugh at himself enabled Steve to teach profoundly moving lessons, even to those who did not want to listen.

In a career generously devoted to repairing the wounds of war and natural

disasters, particularly in the leadership of the American Friends Service Committee, Steve examined some of the darkest places of history—like the Cambodian killing fields—and brought home messages of hope and inspiration. Towards the end of his life he concluded that those who would "root out hatred, reestablish trust, and open the door to reconciliation" needed three characteristics. He said they were "integrity—transparent, persistent integrity ... the capacity to listen and feel compassion ... [and] an abiding faith that human beings can respond to other stimuli than fear, threat, and naked power." Steve Cary embodied those traits in himself.

I do have small criticisms of this book. For example, Steve's principles for nonviolent action appear twice. I wish I knew which came later, what led to the shift in emphasis. I wish there was an index, to make it easier to find references to specific persons, places and events. But everyone who reads this book from cover to cover will be enriched by the experience of meeting the *intrepid* Steve Cary. □

WITNESSING

for Stephen Cary

BY DAVID RAY, PIMA MEETING (TUCSON, AZ)

Just after the war, he journeyed
to Auschwitz and Hiroshima
and Warsaw as witness for peace,

and later stood over a pit in Cambodia,
looked down upon bashed-in skulls.
He stooped and recovered the rubber

sole of a child's sandal, its straps
torn loose. He carries that talisman
wherever he goes, reminding people

how easy it is to let it happen again.
He passes around the sandal, inviting
us to think of the child who wore it,

fleeing for life until that strap broke.

From *One Thousand Years, Poems about the Holocaust*, Timberlane Press: Fulton, MO 2004.

MARTHA MOTT

Martha Mott, a cherished member of Mountain View Friends Meeting (Denver, CO), died on July 28, 2003. She was 87. A memorial meeting was held at the Meeting House on September 9, 2003.

Martha was raised in Kansas, and met her husband, Waldo, at college. They were married in 1939. Martha adopted her husband's Quaker faith as her own, and she worked for peace and justice as she and Waldo raised two children, Bill and Nancy.

Martha was an activist throughout her lifetime. During World War II she campaigned against mandatory conscription. While living in Washington DC, she took politicians on tours of poor neighborhoods to increase their awareness of poverty. She helped set up day care for Mexican immigrant children in the 1950s on the Western Slope of Colorado's Rockies. She was a mentor and grandmother figure to teens at Gemini House in Lakewood, a halfway house for teens. Martha was also active in Sierra Club, Audubon Society, the Democratic Party, and other organizations. Though Martha was a tiny person in stature and her voice was soft, her influence was powerful. She was a great organizer, and knew how to gather the right people to make change happen.

In 1991, Martha joined Mountain View Meeting when she moved to Evergreen, Colorado. In addition to the causes already mentioned, she championed affordable housing for seniors, started the recycling program in Evergreen, provided senior citizens with transportation, visited nursing homes, and started the Evergreen Friends Meeting. Martha continued her activism until she suffered a stroke in May of 2002. Martha leaves her two adult children, four grandchildren, eight great-grandchildren, and many friends.

Martha Mott served as a role model and inspiration to many, combining a hunger for justice with a loving and compassionate spirit. We feel honored to have known her. □

BRINTON TURKLE

Brinton Turkle, well-known author and illustrator of children's books, was born

REMEMBERING FRIENDS WHO ARE NO LONGER WITH US



A MEMORIAL MEETING WAS HELD AT INTERMOUNTAIN YEARLY MEETING FOR THE FOLLOWING FRIENDS : *Bruce Brown, Anna Ruth Greenburg, Vivian McMullen, Martha Mott, Paul Durfee Olsteam, Robert M. Quinn, Rosamond "Roz" Rae, Barbara (Bobbie) Josephine Reinhardt, Brinton Turkel, Lilian Watford, Otto Gross.*

in 1915 in Alliance, Ohio. His parents were Edgar Harold and Ada Cassaday Turkle. Brinton attended Carnegie Institute of Technology from 1933 to 1936 and the School of the Boston Museum of Art from 1938 to 1940.

He and his wife Yvonne Foulton moved to Santa Fe, NM, from Ohio in 1948. They started their family here and Brinton pursued his career as a book illustrator. In 1959 he moved to New York City and began writing and illustrating children's books. He returned to Santa Fe in the 1970s, again one of the mainstays of our Meeting, beloved by all of us.

Brinton's contributions to our Meeting were manifold. He was firmly anchored in Quaker history and tradition. His vocal ministry was something we looked forward to, when he rose and stood straight and tall, in his William Penn hat and Navajo jewelry. His offerings were often anecdotal, usually amusing, and frequently outright humorous, even bringing laughter into our solemn midst. He exemplified reverence with a light touch, keeping us in balance when we were at risk of getting too serious, and giving us the gift of Quaker spirituality through stories. He was an advocate of a lower threshold for vocal ministry.

Brinton spent the last several years of his life in a retirement center, a round trip distance from Meeting of over a mile. He proudly walked this distance, declining any offers of a ride, and leaving immediately at

the close of meeting, before announcements, in order to be back at the center for the midday meal. He consistently displayed a cheerful optimism even when enduring health setbacks in his last few years.

Brinton wrote and illustrated many popular children's books, and also illustrated more than 100 books for other authors. One of his most beloved and enduring books featured a Quaker boy, Obadiah, and his family living in Colonial Nantucket. *Thy Friend, Obadiah* won a Caldecott Medal of Honor in 1970 and was reviewed as "a perfect picture book about friendship." Other books in the Obadiah series included *Rachel and Obadiah*, *Obadiah the Bold*, and *The Adventures of Obadiah*.

He received many awards, including the Lewis Carrol Shelf Award and the Book World Award, and the Caldecott Medal of Honor. In 2001 he was honored by the state of New Mexico with the Governor's Award for Excellence in the Arts.

We miss Brinton greatly, and are extremely grateful for the many years of his warm and friendly presence in our Meeting. A memorial service in the Meeting House brought an overcapacity attendance with many shared warm and generous memories. Another service at El Castillo retirement community was also attended by many appreciative friends. Brinton is survived by his daughter, Matilda Cassaday Rubin, and his sons, Haynes Laurie Turkle and Jonathan Brinton Turkle. □

ROSAMOND ("ROZ") RAE

The Colorado Springs Friends Meeting mourns the loss of its cherished member Rosamond ("Roz") Rae. Roz died recently at her home in Colorado Springs. She was 54 years old. While she served the Meeting in a number of capacities, including that of Clerk, she will be best remembered for bestowing on those who knew her the gifts of her friendship, wisdom, and, when the occasion called for it, ministry. Trained as a psychologist, she knew how to listen and when to speak. She specialized in assisting the developmentally disabled. Burdened by a painful disability of her own, she inspired others by her cheerful and courageous outlook on life. She was a lover of music, photography, and books, and the possessor of a wry sense of humor.

Roz was a Friend in the fullest sense of that word. She will be greatly missed by all whose lives she touched. □

"Epistles," continued from p. 11

SENIOR YOUNG FRIENDS EPISTLE INTERMOUNTAIN YEARLY MEETING, 2004

Dear Friends,

The 2004 Intermountain Yearly Meeting brought 23 great, beautiful, and illustrious Senior Young Friends together here at Ghost Ranch! These 23 stupendous young adults have spent the week building a community in which each individual feels respected.

The week began with early days, used to socialize and bring unity. Several young friends moving up into SYF have added to the group dynamic.

Some of the activities that SYF have participated in/led included: the low ropes course, games such as "Discover the Light" with the Junior Young Friends, camp fire singing, intergenerational worship sharing, swimming, a camp out, discussions, and more.

Our discussion on de-gendered bathrooms gave Senior Young Friends an opportunity to appreciate the art of open meeting and the process of finding resolution. As a result of over three hours, the Casita bathrooms now welcome everyone.

Later in the week we were presented with the opportunity to elect two representatives of our Yearly Meeting to send to the World Gathering of Young Friends to be held in England in August, 2005. Mark Sailor and Maya Wright are our male and female selections and Edward Beig and Tia Smilack are the alternates.

As a yearly tradition, the SYF presented a skit at creativity night and, as always, got the most laughs.

SYF have enjoyed IMYM and the opportunity to share Ghost Ranch with each other and the Quaker Community. *In the Light, The IMYM Senior Young Friends Clerks: Rebecca Wright and Kevin Wampler.*

CHILDREN EPISTLE INTERMOUNTAIN YEARLY MEETING, 2004

We, the members of Children's Yearly Meeting enjoyed singing, being friendly and respectful. We had snacks. We learned about health and healing, worked on making collage sacred spaces, and had a visit from John Calvi.

We played on playground equipment, played games, and went swimming. We shared singing and worship sharing. We also went hiking and climbed low ropes. During our time we did sand painting, tie dyeing, drawing, and reading.

We also had a visit from Lucretia Mott who talked about her life, stopping slavery, and working for women's rights and their right to vote.

Calendar Items

JULY 29-AUGUST 1. North Pacific Yearly Meeting, University of Montana, Missoula, MT. See www.npym.org for more info.

AUG 2-7. Pacific Yearly Meeting, Mt. Madonna, CA. See <http://www.quaker.org/pacific-ym/>

If you have calendar items, particularly those relating to Quarterly or Yearly Meeting events, or events involving Quaker organizations, please send them to the editor at friendsbulletin@aol.com.

Classifieds

Publications

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QUAKER WRITERS AND ARTISTS! READ *TYPES & SHADOWS*, THE EXCITING NEWSLETTER OF THE FELLOWSHIP OF QUAKERS IN THE ARTS. FQA's goal: To nurture and showcase the literary, visual, musical, and performing arts within the Religious Society of Friends, for purposes of Quaker expression, ministry, witness, and outreach. To these ends, we will offer spiritual, practical, and financial support as way opens. Help build an international network of creative support and celebration. Membership \$22/year. FQA, Dept. FB, PO Box 58565, Philadelphia, PA 19102. E-mail: fqa@quaker.org. Web: <http://www.quaker.org/fqa/index.html>.



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FREE SAMPLE: Box 444-FB, Lenox Dale, MA 01242

Schools, Retreat Centers, Camps, and Retirement Homes

BEN LOMOND QUAKER CENTER: Personal retreats, family reunions, weddings, retreats, and our own schedule of Quaker Programs. Among the redwoods, near Santa Cruz, CA. 831-336-8333. <http://www.quakercenter.org>.

THE WOOLMAN SEMESTER at Sierra Friends Center offers a Quaker Educational opportunity in a one semester high school experience emphasizing Quaker Testimonies: Peace, Justice, Sustainability & Service; rigorous college preparatory courses and simple living in community. Unique highlight to a student's portfolio. Scholarships available. See www.woolman.org and contact Kathy Runyan at 530-273-3183.

FRIENDS HOUSE IS A MULTILEVEL RETIREMENT COMMUNITY offering independent living apartments and houses, an assisted care living facility, skilled nursing, and an adult day services program serving residents and the wider Santa Rosa, CA community. Located in Santa Rosa, Friends House is easily accessible to San Francisco, the Pacific Coast, redwood forests, and the vineyards of Sonoma and Napa counties. Friends House is owned and operated by Friends Association of Services for the Elderly (FASE), a California not-for-profit corporation. The facility and Board of Directors are strongly influenced by Quaker traditions. The welfare and growth of persons within an environment which stresses independence is highly valued. Tour Friends House at our website at www.friendshouse.org. Friends House, 684 Benicia Drive, Santa Rosa, CA 95409. 707-538-0152.

WELLSPRINGS FRIENDS SCHOOL: alternative, accredited high school grades 9-12. Rooted in the Quaker Spirit of simplicity, community, nonviolence, honoring the Light in every person. Open enrollment. Climate of affirmation. 3590 W. 18th Avenue, Eugene, OR 97402. 541-686-1223. FAX: 541-687-1493. Dennis Hoerner, Head.

ACCOMMODATIONS: William Penn House, Washington, DC. Quaker Seminars, youth programs, bed and breakfast. 5 blocks from the Capitol, Supreme Court and near Smithsonian Museums. Shared accommodations for indi-

viduals and groups. Gays, lesbians and people of color are welcome. 515 East Capitol St. SE, Washington, DC 20003, 202-543-5560, FAX (202) 543-3814, director@wmpennhouse.org, www.Quaker.org/penn-house.

POSITIONS OPEN: Interns: 9-12 month commitment. Assist with hospitality and seminar planning at William Penn House. Room & board with small stipend. Applications from gays, lesbians and people of color are welcome. 5 blocks from the Capitol, Supreme Court and near the Smithsonian Museums. See contact info above.

When travelling to the Pacific Northwest, consider the simple and economical travelers' rooms at **QUAKER HOUSE IN SEATTLE (WA)**. For reservations call Megan Snyder-Camp at 206-632-9839 or e-mail: quakerhouse.sea@juno.com.

WILLIAM J. PAPP PORTLAND FRIENDS SCHOOL, located in SW Portland, OR. A Friends school for children, grades K-8, rooted in Quaker values. Children are provided with a quality academic and a developmentally appropriate education. The school environment is caring and nurturing with strong emphasis on nonviolent conflict resolution. For information, contact Judy Smith, portlandfriends@qwest.net or 503-245-8164.

Services

SINGLE BOOK LOVERS has been getting unattached people who like to read together since 1970. Nationwide and run by Friends. SBL, Box 74, Swarthmore, PA 19039. SBL@compuserve.com. 800-773-3437.

JOIN THE FOLKS AT FRIENDLY HORSE ACRES FOR A DAY AT A HORSE FARM. All ages welcome. Camps are set up to encourage confidence in people who are fearful of horses, as well as more experienced horse lovers. Learn to see the world from the horse's point of view. Visit www.friendlyhorseacres.com. Phone: 360-825-3628. E-mail: friendlaverne@friendlyhorseacres.com.

PRACTICE SIMPLICITY by getting your living and work space ORGANIZED! Friendly, professional organizer Marian Rhys can help you clean up your physical or electronic clutter and set up systems for keeping things orderly. Confidential and non-judgmental. 503-283-8615.

Tours and Opportunities

CONSIDER A COSTA RICA STUDY TOUR. Visit the Quaker community of Monteverde. See the cloud forest and two oceans. Write Sarah Stuckey, Apdo 46-5655, Monteverde, Costa Rica. Phone/FAX: 011 506-645-5436 or 520-364-8694 or E-mail: crstudy@racsa.co.cr. website: www.crstudytours.com.

CONSIDER THE ARIZONA FRIENDS COMMUNITY FOR YOUR NEXT, OR YOUR SECOND, HOME. 360 degree mountain views, 4,000 ft elevation, often near perfect weather, among good friends. Write Roy Joe and Ruth Stuckey, 6567 N San Luis Obispo Drive, Douglas, AZ 85607. Website: arizonafriends.com.

QUAKER WRITERS, EDITORS, AND PUBLISHERS ARE INVITED TO JOIN QUIP (QUAKERS UNITING IN PUBLISHING). An international "self help" organization of theologically diverse Friends concerned with the ministry of the written word. Contact Graham Garner at grahamG@fgcquaker.org website www.quaker.org/quip. See also pp. 23-24.

FRIENDS PLANNING TO MOVE CAN REQUEST ASSISTANCE FROM DAVID BROWN, A QUAKER REALTOR. David will refer you to a real estate professional to assist you with buying and/or selling a home anywhere in the USA. E-mail: Davidhbrown@mindspring.com.

LOS ANGELES MONTHLY MEETING SEEKS A RESIDENT FRIEND FOR AUTUMN 2004. In exchange for onsite housing, the Resident Friend prepares the Meetinghouse for First Day Worship and for use by the many groups who meet there throughout the week. Duties include overseeing maintenance and general management of the property and serving as a Quaker presence to the community. This opportunity could be for one person or a couple sharing two rooms in the Meetinghouse located in the heart of Los Angeles. Please respond by August 1, 2004 to: Cynthia Cuza, 4034 Woodlawn Ave, LA, CA, 90011 or ccuza@earthlink.net.



MID-MANAGEMENT POSITION WITH THE AMERICAN FRIENDS SERVICE COMMITTEE. In collaboration with the unit Director, develop and oversee

program planning, evaluation, and administrative systems for the division. Requires strong administrative and management background, and knowledge of and experience in international affairs or related field. At least five years of experience in managerial or supervisory role. BA required. Graduate degree preferred. Full job description at <http://www.afsc.org>. Send letter and resume by 8/9/04 to CWright@afsc.org.



AFSC/INTERMOUNTAIN YM JOINT SERVICE PROJECT: QUAKER WORK CAMPS FOR TEENS AND ADULTS. Spring and fall in Mexico, summer with Oglala Lakota. Contact Mike Gray MGray@afsc.org or 520-907-6321. Website: afsc.org.

Enter a time of profound discovery at Pendle Hill

The Resident Study Program

Our **Resident Study Program** is a unique experiment in adult education—a place to gain knowledge and insight while deepening your awareness of the Spirit and of your own path in the world.

All the components of this innovative program—engaging classes, daily worship, communal work, shared meals, social action, community activities—interconnect to form an experience that is greater than the sum of its parts.

Residents may pursue a variety of projects during their time at Pendle Hill. Our proximity to Philadelphia as well as our close relationship with Swarthmore College provide a diversity of resources for residents. Financial aid may be available.



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Who Comes to Pendle Hill—and Why?

"I first came to Pendle Hill in 1991 for a personal sojourn, and have come back for retreats, conferences and weeklong courses. As a Resident Program student, I have enjoyed the rhythm of my days—the balance between community and solitude, worship and contemplation, intellectual stimulation and creativity.

At Pendle Hill I've had the time, space, recognition and encouragement to live more fully into my gifts. I will return to California refreshed and renewed, ready to put my gifts and capabilities to work in and for the world."

—Mary Ann Percy, Pendle Hill Resident Program student, 2004



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Deepen your
experience of
Quaker faith and
community

2004–2005 Term Dates

Autumn: September 24–December 11, 2004
Winter: January 7–March 19, 2005
Spring: April 1–June 11, 2005



PENDLE HILL

A QUAKER CENTER FOR STUDY AND CONTEMPLATION
338 Plush Mill Road · Wallingford, PA 19086
www.pendlehill.org

Contact Bobbi Kelly to find out more:
800.742.3150 (U.S. only) ext. 137
610.566.4507 ext. 137
admissions@pendlehill.org